
Adams Garden.

A MEDITATION OF
thankfulnesse and praises vnto the
Lord, for the returne and restore of Adam and
his posteritie: planted as flowers in a garden,
and published by a Gentle-man, long exercised,
and happilie trained in the schoole
of Gods afflictions.

Abacuck 2. 4.

Behold, saith the Lord, he that exalteth himselfe, his minde is not vp-
right: but the gentle and meeke is blessed, and hee shall inherite
the earth. *Matth. 5. 5.*

Esaiah 1. 18. 19.

Come now, and let vs reason together, saith the Lord: If thou consent
and obey, thou shalt eat the good things of the land.

Esaiah 40. 30. 31.

But euen the yong men, that put confidence in their owne strength;
those shall faint and bee wearie, euen the yong men shall stumble
and fall.



LONDON,
Printed by Thomas Haueland. 1611.



TO THE RIGHT HO-
NORABLE AND RENOWNED,

George, Earle of Downbarre : Lord Howme of Ber-
wicke : Lord Norham : Lord-High-Treasurer of Scotland:
One of the Lords Lieutenants of the middle shires of
great Britaine : Lord-Gouverneur of the Towne and Garrison
of Berwicke : Knight of the most Honorable order of
the Garter, and one of the Lords of his Maiest-
ies most Honorable priuie counsell
in both Kingdomes :

Thomas Saule wisheth all true Honour and
Magnanimitie of mind, in the course of his Rule and
Estate ; which may be a perpetuall peace
vnto his desires.



A y it please your Lordship, I was
bold (oflate) to present you a little
pamphlet of my writing ; which
you did please so verie fauourable
to accept (with declaration of your
happie delight in such things) as
hath encouraged me to rippe vp all
my faculties, and deepest comprehensions, to offer
your Lordship a further view, of such my po ore bla-
sted gatherings, as may sort to the same end with the
former. Verie great surelie, is the loue and seruice I
owe your most Honorable selfe, and euer must : For
whether I regard, the wonderfull degrees of your Ho-
nourable

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nourable, gentle (and not vaineie exalted minde) in speeches, and affoorded graces by countenance and acceptation ; or that which is much more, your open hand and purse vnto my fainting estate (a fauour which I protest, I neuer tasted from any other *Nobleman* of the world:) for my good *Lord*, it is wel knowne till of late yeeres, that my times haue beene disposed and spent in giuing and not taking. I must therefore and doe deuote my selfe, to loue and admire your *Lord-ship* before the rest. Bee pleased therefore (my beneficiall *Lord*) to receiue this poore pawne of my resigned affections ; and take view how strange preparations the Lord quilteth vpon the orphaned, such as hee doth correct ; euen to make them finde light in darknesse, and much confidence of reioicing in their forsaken and abandoned estate. I am bold to put vpon your *Lord-ship*, the bröydure of not being vaineie exalted ; a true note of your wisdome, and that you know your selfe, state and calling, (and whatsoeuer in this mortalitie) fading, euen in Kings and Monarchs of the earth, the period vncertaine of dissolution : otherwise, if the Lord should afford you all the works of his hands, in full fruition, and withdraw his countenance and presence from you ; all you enioy in the world, shall bee found but comfortlesse comforts, when the change (which certainelie doth attend all mortalitie) shall bee designed. It is the heart that the Lord respecteth and accepteth ; and being resigned and ankored in his will, hee will loue and establish the proceedings thereof, for his verie owne delight in what alteration or change soeuer : So that what sickness, trouble, griefe or crosse, may befall you, they shall
shall

The Epistle Dedicatorie.

shall but be as his messengers, to bring you a seale and assurance of his fatherlie indulgence and care ; and that hee will haue your heart himselfe in keeping (because with him there is no change at all) and so will build you vp, vnto that assurance of hopefull expectation, wherein you shall find prepared, all peace, patience, perseuerance, and what in the world may bee most desired, for the type of euer-during felicity : which the Lord in all his fauourable enlargements giue you. And so
I praie pardon.

A gentle-man long trained in her late Maiesties seruices, vnder that euer famous Lord-Treasurer
Burleigh :

Now your Lord-ships faithfull seruant

Thomas Sauile.



To the Christian Reader.



Y kind gentle Reader, wee say in the enterprises and preuailings of Armes, such a Captaine did such a seruice, where not the commander, but the Souldiers did the atchieue. I now in this booke inferre Adams returne, by a contrarie diuert; where not Adams progenie but Adam alone made the breach, by open offence; yet the penaltie sorteth vpon all his attainted posteritie by propagation and line of blood: and as his guilt is theirs, so his returne descendeth vnto them, as the souldiers bee sharers in the Captaines preuailings. This exercise therefore I call Adams Garden, because it proceedeth from the restored Armie of his peculiar quarter, by the happie second Adam, euen by his renewing affordings, who is the Creator, Restorer, and Repairer of the whole attaindor. It is not needlesse, but (alas) verie needfull, that men should dwell in deepe cogitation thereof, and still exercise their thoughts in the wonderfull dispersed storme of such a penaltie, to the end the Crowne of so bountifull receiued enlargement, might more sensiblie settle in their hard and vnprepared faculties. Oh that same Censure of a Father, touching fruition of our perishing delights: Oh, I say, that it might bee as trulie verified vpon our often meditation of Adams happie returne, by dwelling in the gardens of our open acknowledgements for the Lords exceeding patience, to pardon, call, and enforce our fathers

To the Reader.

fathers happie repaire ! His words be these : Facile enim cor humanum, omnibus quæ frequentat, adhæret adeo, vt vix aut nunquam line amore valcant possideri. So I wish that our frequent dwelling in thankfull care and obedience might once beget the settled zeale and stable wrestling strife of loue and admiration in vs, for so high shrined a state and prerogative, by restoring and pardoning. But wofull, and strong, and resisting, is that receined nature, and combat from our first stirpe, for vanishing things ; and too too slow to subscribe the sighings of the spirite and gronings of grace in vs, to enioy the birth of a more holie renewment. Our desires bee called the birth of the soule, and the creations of God, which shall not perish. But how should wee assure our selues heereof ? being still dull, dead, and so slow, to striue for our crowne : wee haue all the encouragement that a gracelesse froward creature can require : wee haue God to prepare our hearts and heare vs : Psal. 10. ver. 17. wee haue Iesus Christ to receiue and embrace vs : Matt. 11. ver. 28. wee haue the Comforter to lead vs aright : Ioh. 14. to aske and present our desires, from his owne unspeakable sighings and gronings ; because wee know not what to aske as wee ought : Whereupon another Father calleth our praiers, Arma cælestia : quæ stare nos faciunt, et fortiter perseuerare : hæc sunt munimenta spiritualia & tela diuina: because our praers bee not ours, but the vehement desires of the spirit. As for vs ; Quod postulamus, idem ipse donat, qui dat vt postulemus. Alacke, that wee haue no more conscience, to hold fast and enioy the Lords gentlenesse and familiaritie with vs. What are we, if he please to depart from vs, and leaue vs to an accusing conscience ? nay, what is the greatest Monarch in the world ? Oh heavy state well known

To the Reader.

unto manie ! and in mercie something unto the author heer-
of. If the Lord doe set vp but one of our sinnes to pursue
vs, nay but one of our cogitations to accuse vs, and depart
from vs ; wee shall find such a flame of burning, unrest, &
torment in our thoughts, as to beseech him returne againe
and helpe vs, and take from vs all those worldlie priorities
and shrined vanities of our abundance,, which haue seduced
and snared our faculties, in verie eminent and high de-
grees of consuming torments : But men bee secure, and by
fulnesse and immunities, their disease is growne so remedi-
lesse, as hardlie to beleue there can bee any such miserie in
mortalitie. But I choose rather to lament their estate, then
conuince their presumptuous opinions ; and therefore will
cut off, and leaue all redresse unto him that is both able and
willing, to worke for his owne ; and will call in his time
those that bee appointed, by what motion, change, or crosse
socuer may please him best. To this gentle mercifull Lord,
I doe recommend thee patient Reader, and this my poore
labour, as a seruice to superiours ; my loue to equals
and familiars ; and a compassionate well wishing
unto all that loue the comming of the Lamb,
euen the Lord Iesus.

The Contents of the booke in generall.

The former booke of Adams returne, doth consist of open acknowledgements, vnfoldiing the secret still liuing presumption and inherent leprosie in his posteritie: which (to auoid distaste) the Author acteth in his owne rebellious selfe, resembling *Dauids* penitentiall, & sorrowing Psalmes of humiliation.

This garden doth by open shew, enlarge and demonstrate, such exercises and renewed effects of the happie returne, as the writer did receiue from the second *Adam*, & the Lord pleased to afford vnto him from cogitation and admiration of so happie a change:

Resembling *Dauids* illumination and cheered estate of thankfulnessse, in his Psalmes of consolation.

*Gather flowers of each rowe some,
And make a posie 'gainst Master come:
And hee will smile vpon thy choice,
And thanke thee with a gentle voice.
A blessed thing to make him smile,
Who neuer heere in his exile,
For thirtie yeeres did one smile shew:
Let him now see thy Lilies grow.*



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I.



H my most mercifull Lord, who hast enforced my returne, after my running away from thee, euen by the call of thy tender compassions, whereby I was wonderfully affrighted & confounded, out of mine owne guiltie wounded conscience, for disobaying thy word; & thereby losing thy freebie bestowed glorious garden vpon mee: and now at the last, doest exercise me in my desires of thankful obedience, for so great a fauour and deliuerance receiued; to plant and present (for thy delight) euen a new second Garden, (far exceeding that of *Eden*) out of the choice of thine owne created flowers in my verie sinnefull heart, where thou hast pleased to leaue, some little sparks of the first creation.

II.

Good Lord helpe mee, to plant, to square, and frame euery quarter; in such seemelie sort and proportion, as being furnished with varietie of thy sweete and fragrant created flowers, I may please thee, and vndergoe my calling, to digge and delue still, by penaltie from the first *Adam*, and may bee acceptable and delightfull vnto thee, in and by the second *Adam*; euen to make an habitation, where thou and the Lambe may please to dine, and sup, and euen dwell still.

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III.

Nothing is hid from thee, thou readest in the tables of my heart, and well seest how my compunction, and sorrow for abusing thy fauours, euen load and presse mee downe: yet heerein bee pleased, to enlarge my cheere and confidence, that much greater is the glorie of my returne and repaire, then was the fruition of *Eden* to *Adam*.

IV.

For therein, as wofully appeareth, I had power to lose, both garden and blessing; and indeed was no more but a priueledged creature for a time, made of clay, dust, and the basest earth; but now thou hast otherwise bewtified and shrined mee, by thy loue vnto mee.

V.

And of thy free mercie and gracious bountie, now hast giuen mee a dignitie, prioritie, and priueledge; whereby I am not onelie set free, from satans subduings, the worlds snarings, & deaths woundings, (to hinder my now happy calling & progresse) but am in those combats of theirs, made an open cōqueror ouer thē al: for thou hast affoorded me a dignitie, farre exceeding my first Creation: So that I cannot be moued, though I bee shaken and tossed, to trie my victorie ouer them: for what conquest, without opposition and combat?

VI.

Now I can lose my kindred and garden no more: Now I can fall finallie no more: I can lose my vnion with Christ Iesus no more, nor bee separated from him any more: So true it is, that whom thou calledst, thou hast iustified and glorified: whereby, I am in thee so highlie aduanced; as not onelie to bee Lord of all the workes of thy hand; but conqueror of all enmitie arising against thy blessed will: yea,
euen

euen of that proposed enmitie, which must continue till there bee no more time.

VII.

So that, not onelie his descending and death is mine; but his Rising and Ascending also: yea his verie righteousness, is mine by imputation; whereby I am able to satisfie the whole lawe, out of my owne crucified flesh, in and by him who loueth mee. Who or what shall I feare now? since all the world trembleth at his voice, who speaketh and ruleth, out of my verie flesh.

VIII.

O mercifull Lord, bowe downe and heare my crie and sighes, for obedience and humilitie, that the knowledge of this happie vnion, make me not bold, but onlie in the causes of thy glorie, against that deuouring Satan, that I may once deale large spoiles, from that conquest which thou wilt giue mee ouer him, euen for thy names sake, and in fauour of this thy new reconcilment and couenant, which thou hast made betwixt thy Christ and my sinnefull soule.

IX.

For alas, hee smarteth when I draw penaltie vpon me by disobedience: In all my troubles he greeueth with mee and is troubled with mee. For so long as this vnion lasteth (which is for euer) that Christ Iesus is my head and I his member, how can it bee, but hee endureth my miserie euen with mee.

X.

Oh wonderfull and vnspeakable bountie! a secret hidde from many. Hee hath not onelie made mee Lord ouer the whole earth, but by his consecration hath communicated his glorious and passible spirit, to bee wounded for my declinings. Oh hearts of men and women, where be they?

Oh, that loue of *Marie* was great and sweete: Tell me, saith she, where they haue laide him, that I may fetch him. Oh seeking, Oh hungrie, Oh bedroughted zeale, to drinke deep in the fountaine of his vnspeakable kindnesse! *Marie*, saith hee, *Rabbonie*, saith she: Oh harmonie! indeede sweete harmonie: *Seeke thou my face: I will seeke thy face O Lord. Ps 27*

XI.

O Lord increase my faith, that once I may be swallowed vp, by sense and sweete power of thy sauing health; let it conuince and mollifie my stonie and drowsie heart, by thy helpe O Lord; and let euen shame driue mee into admiration of thy exceeding compassions. For, hast thou not O Lord, made thy selfe my most mercifull father? Christ Iesus my happie Redcemer? The Holie Ghost my euer present Comforter? The Angels my ministring spirits? All thy creatures my seruants? The earth my sojourning place? & the heauens for my home? What couldest thou haue done more to thy friend? and yet I liue at a wofull enmitie with thee, and by open frailties am euen enuious of thy glorie.

XII.

Oh how trulie (though most vnworthily) may I say againe and againe, all the workes of Gods hands be mine, and I am Christs, and Christ is Gods, to the euerlasting glorious admiration of his grace and goodnesse? and yet I sinne still, prouoke him still, and euen crucifie the Lambe still, & make the Comforter weepe still: For to dwell in my former disobedience, what else is it, but euen to call Christ againe vnto death, and euen fight against his Resurrection?

XIII.

Alas for pittie, that neither the experience of his goodnes will hold mee in obedience, nor the feare of his greatnes rouse mee from securitie. Returne O Lord and bee mightie in mee, for thy names sake: Let thy face shine vpon mee,
let

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let thy presence breath life and strength into mee, that I may bring glorie vnto thy name, in making knowne by the moderate and holie vse of this my life, that it is another life I looke and attend for ; in regard whereof I desire to be stripped of all those impediments (how delightfull soeuer vnto nature) that may debar and stop my neere familiaritie, with thee most mercifull Lord, and the gentle Jesus, by the ministerie of the Comforter.

XIV.

Oh that I could find the state of my happinesse, by reason of thy promises, and bee more deeplie touched therewith, and sing with *Ezekias* : *The Lord hath saide it, and the Lord hath done it*. Hee hath knitte the care of his people, giuen vnto the glorie of his name ; and for my encouragement and comfort, professed, that as hee will not giue his glorie and name to be polluted ; no more will he forget to shew mercie vnto his people, euen vnto me.

XV.

Renew mee therefore O Lord for this thy names sake, and establish a right and stable iudgement in me of this thy mercie : and when thou hast renewed mee, doe not then I beseech thee forsake me ; but put a bridle in my mouth to the end I may by abstinence, keepe my selfe in modestie and feare, ouer my euill heart ; and free mee from surfetings and vaine perswasions, which pricke mee forward to voluptuousnes, that in a godlie care to serue thee, still admiring thy face, which beholdeth me continuallie in all my waies, I may zealouslie set spurres to the flanks of my slothfull and impure negligence, to awake and rouze mee from secure sleeping and sitting in thy displeasure, with this carelesse and vnreformed world.

XVI.

Appease therefore all countenance of thy Iudgments (for
passed

passed offences) O mercifull Lord; and now be pleased that I deale with thee vpon a new couenant, to seale vp the certaintie of my interest in thy promises, euen in a deuoted and resigned preparation vnto thy will. I confesse that I haue deserued most iustlie, to bee totallie and finallie cast away, and raced out of the Record of the liuing: But seing I haue a long while called vpon thy goodnesse; euen for thy exceeding gentlenesse, O Lord, I beseech thee deliuer me from all those euills which do enuiron me: For behold (my gracious Lord) I doe (thou knowest) lead my life in a most pitifull manner, for that I cannot serue thee as I would: I desire nothing but to please thee; and on the contrarie, my wicked nature lusteth continuallie to greeue thee. This I call and feele a most miserable life, my gracious Lord, which receiue mercifullie into thy pittie, and redresse compassionatelie of thy grace, euen when it may best please thee, for all thy mercies sake.

XVII.

O mercifull Lord, who hast vouchsafed to vnseale the eyes of my vnderstanding, to see the mysterie of my Redemption and Returne: make me O Lord to tast the fruits thereof, which (flourishing vpon the tree of the crosse) shall with the force thereof, quicken and giue life vnto my fainting dead soule. Preserue and warrant me for euer from the ruine, which hath so miserablie brought together the race of mankind, and overflowed them by disobedience.

XVIII.

Establisth in my heart, O Lord my God, an habitation for thy holic Spirit; to the end I neuer hereafter, breath or utter forth any thing but tending to thy praises; and let thy will bee alwaies printed in my mind, and thy glorie grauen vpon my lippes, that my lippes being opened my mouth may shew forth thy praise.

XIX.

I doe humblye thanke thee my mercifull Lord, for my Election, Calling, Creation, Redemption, Regeneration, Iustification, Sanctification, Preservation, Glorification, Resurrection, Righteousnes: But most especiallie, for that most ancient loue of thine, wherein thou hast continuallye watched ouer mee, gathered me with thine arme, and carried me in thy bosome, in such exceeding loue and care; as when *I* had bestowed all my daies in open disobedience, & was vtterlye vndone by my fraile delights; euen then in a verie moment, thou brokest the heauens and scatteredst the cloude to come down and plucke me out of the mouth of the deuouring Dragon, taking mee by the hand, and giuing me this large time of repentance, to the end *I* should declare thy name vnto my brethren.

XX.

Nay, my mercifull Lord, more then this, thou hast not onely scene my vnrighteousnesse, and been patient euen to be prouoked by me, but hast couered my open offences from the eyes of men, and kept me reputed as vnspotted and blamelesse in the world, when many a time for my wilfulness in many things thou mightest haue inflicted an open and fearefull penalty vpon me: Thus most graciously preuenting in thy vnspeakeable fauour that the blemishes of my fraile youth, should not scandall or defame thy calling, and the most humblye desired Returne of my Age.

XXI.

It is verily true indeed that I haue sinned most vnwoontedly and audaciously: I lay open vnto thee and the whole world the very bottome of my heart: Thou knowest my whole life, I haue sinned in the sight of Heauen and Earth, I will neuer stand in defence or pleade excuse before thee,
C for

For my grace and pardon is in thy hand onely, and I looke for peace and redresse onely from thee.

XXII.

For thou hast granted vnto me, behold a token of thy owne bloud sealed in the image of my flesh; which for my Redemption thou hast imprinted in the weakenesse of my substance: So that now thou requirest nothing but obedience and loue; and alas I grieue thee day by day, blaspheme thee day by day, and euen weary my selfe in the waies of darknes and shadow of death. And what haue I gained by al those my carelesse actions, and proceedings whereof I am now ashamed?

XXIII.

Truely O Lord, I gaine euen this, to giue open sentence against my selfe for abusing thy mercies, and account my selfe that vntimely fruit that shameth the tree that bore it, and the earth which nursed it, and the heauens which ripened it. Therefore O Lord I will take vp my Crosse in penalty, and where others look for their fruit after the budding and blooming times, I will looke for mine after the fall of leafe: for after the leafe of this body shall be gathered, I hope that my soule shall budde in a new fruit and bee clothed againe with the Verdure of Immortality.

XXIII.

Behold therefore O Lord, that the open acknowledgement of my sinne, I presently beare vpon my head & as men who fetch water at a well doe put the mouth of the bucket downe, and close it vp; so will I my gracious Lord keepe silence vnto thee. For he that will ascend must first fall downe, and to kisse the heauens, he must first kisse the earth, and he that will haue a Crown with God must be first beaten and wronged with men.

And

XXV.

And now my most gracious God, to the end I may appeare so honourably apparelled as such a magnificence deserues to see immortality, I beseech thee throw downe the huge mountaine of my sinnes, and burie them in the centre of the earth, and separate me for euer from mine iniquities, which at this present I do repudiate, and sweare a perpetuall diuorce betweene them and my soule.

XXVI.

Thou knowest most mercifull Lord, and hast taught mee to know, that the humble and iust man is the very tutor of nature, retrayning and moderating all natural appetites by stability and wisdom. And since I would thus preuaile against nature, wilt thou not, (O Lord) which vnderstandest the bottomlesse pitte of Hell, wilt thou not heare my poore fainting desires, which by sighing reacheth and beateth the heauens, and wherewith I haue long entreated thee? Shall all the world heare me but thy selfe alone? Oh no my God, thou hast too long stretched out thine arme now to reiect me, when I aske nothing but to glorifie thee.

XXVII.

Alas my sweet Lord, I haue setled my whole power and strength vpon the loue and obedience of thy countenance, which I haue so many times prouoked: and if thou please not to assist me in this seruice, alas what manner of fight shall I be able to make against the strong enemies of my soule? Oppressifull pittifull will be my preuailings; nay my assured backslidings. Say therefore vnto my soule, I will not faile thee, I hold thee by thy right hand, and thou shalt neuer be forsaken.

C 2.

Thou

XXVIII.

Thou knowest, O Lord, men haue had mee in great regard, and loe how now I am despured and befoiled with their scorne and contempt: for in stead of sorrowing with me they haue coniured against me, and doe adde sorrow vnto my heauines, and make me a laughing stock and a matter of derision, saying, verily he can neuer rise. Again, He called vpon God very much indeed, and see what he hath gained. But I will be still; for the daies be euill, and my silence shall speake vnto thee by continuall desires, sighes and groanings.

XXIX.

Yet doe I not for all this lose my hope; no no my good God, for thy power is infinit, and thy mercy vnmearurable, which wil spread it selfe euen as a roabe ouer such as trust in thee, and the Lambe shal know the roabe by thy righteousness therof, and shal say, thou art mine O despised Iacob, O thou Castaway Sion, whom no man regardeth: I haue called thee by thy name, thou art mine, feare not, thou shalt not perish, though they fall on euery side of thee.

XXX.

Heere vpon, mercifull Lord, I gather courage and assurance that thou hast not lifted thy selfe vpon so high and eminent a place to dismay thy seruants, but that they might see thy ouerruling power and hand of their propitiation farre beyond the touch and controll of man, yea of al Monarchs, for the better assurance and confidence of thy seruants, for their reioycing and hope by the priority and prehemineny of their election: for they must follow the lamb and see his face, that their ioy may be full.

XXXI.

O thou most mercifull Lord which doest not remember
wrongs

wrongs, hast scene the dangers which by violent sway of sinne I haue cast my selfe into, forgetting all thy mercies, prouoking thy glorious face, traducing the Redeemer, and greewing the Comforter: O returne and make hast O Lord for my recuring and cleansing from this huge prouocation, euen for thy gentlenes, and because thou hast spared mee thus long, and now beginnest to touch my heart.

XXXII.

I did neuer so soone thinke to confesse my sinnes, but thou presently gauest pardon: I did neuer so soone returne vnto thee as thou wast ready to offer thy selfe vnto mee: I did neuer make open or secret acknowledgement of my deserved penalties, but thou didst remit them presently: I haue taken the rods to haue scourged my selfe, when thou hast pluckt them out of my hand: I did thinke thou wouldst haue proclaimed warres, and behold open peace and pardon brought me, with charge and trust to trimme vp and keepe the mansion of my soule heereafter for thee, and to feare nothing but sanctifiethy name in my heart; for thou wilt be a refuge vnto me, therefore I feare not all changes.

XXXIII.

Oh what an acceptable sacrifice before thee is a broken and contrite heart, that out of the voice of a iust man passeth aboue the heauens, & the sweet sighing comforter presenteth the same before thee. This humble acknowledgement from a wounded heart in the sinner wilt thou neuer reject, because thou findest in this state the greewed image of the lambe, from which thou canst neuer turne thy face.

XXXIII.

And further, mercifull Lord, my hope receiueth good reliefe, because the Saints (which are the holy men and wo-

men liuing) haue praied, doe pray and will pray for mee; those are they which do beseech thee for me. Oh it is time that they doe attend thee for me, since impiety of my hart hath so blinded my senses by euill thoughts, that my soule cannot lift vp her selfe towards heauen, nor stretch out her hand vnto thee, who art onely both able and willing to deliver and ransom the Captiues that sit in darknesse and deep discouragement.

XXXV.

Therefore hast thou provided that such as thou vouchsafest to come neere vnto thee by faith and holinesse of life, may pray and beseech thee, that thou wouldest satisfie my soule, and purge my thoughts so preserving & warranting me for euer from that ruine and calamitie which hath so miserably imbondaged and pinioned together the race of transgressors, and holden them in irksome slavery, as chained and designed to a great and irksome Captivity.

XXXVI.

As for my selfe, who am mine owne Capitall enemy, I haue neuer had skill or will to pray for my trespasses, but euen wandred in dreadfull expectation vnder a heavy burthen: yet heerein I am somewhat cheered, that by this experience of my estate thou hast let me see what a blacke and foule conscience I haue, and hast mollified my heart that I might lodge contrition in my soule, to obtaine grace and fauour with thee, that in thine owne time, merciful Lord, thou wilt please to purge and wash it.

XXXVII.

Thou O my good God which hast beene from all eternities, art neuer changed, whereupon it is that wee bee not confounded, but art euer one and the same, without anie
sha-

shadow of change: for age & time which consume al things, serue for no other purpose but to confirme thine euerlastingnesse: and men seeme to remaine heere vpon earth, for no other cause, but to behold thy incomprehensible greatness; vnchangeable on the one side, and their certaine dissolution, approching out of their mortalitie on the other side.

XXXVIII.

For a man changeth not his shirt so often, but the earth changeth her inhabitants more often; yet thou my God art euen the same at this day that thou wert at the first, which the heauens and earth continually sing vnto thee; and that neither time past, present, or to come, shall euer change thee,

XXXIX.

Keepe mee therefore O Lord in a stable and sober exercise of my faith and assurance, that I do not wauer or shrink in the stormes of my mortalitie, neither despaire at any time, by sense of apparances, or smart of feelings. For hee which despaireth for his sin (vnlesse thou please to designe that affliction by desertion, to giue experience of faith thereby) he euen doth giue ouer his soule as already condemned, and is like that abominable vsurer, who hauing sustained some losse in his goods, by and by bereaueth himselfe of his life also: Make thou therefore strong steppes for my faith O Lord, that I neuer dishonour thy name, by the deceitfull sleights of my senses, but euen stand fast armed with thy promises for euer.

XL.

And so prepare mee vnto the chastisements of my peace (these same sweete healing potions and appliances) that the smart thereof neuer driue me from thee; but euen rather as the lashes light vpon mee, I may kisse the rod and say it is too little, for I haue deserued much more, but that of thine
owne

owne indulgence and pitie thou sparest me: Giue me therefore O Lord to learne obedience by thy stripes ; and most welcome and sweete euen shall bee vnto mee thy afflictions, yea, euen the changes of my afflictions, the lot of thy children.

XLI

Thus instructing and nurtring mee in thy owne most holy schoole of discipline, let me feele O Lord thy wil, to take more rule and soueraignty ouer my will, then it hath done in former times, that I may tast and experience that pleasure, which hee feeleth that is deliuered from the bond of captiuitie, and set at libertie out of prisonne and thraldome wherein his enemies had long held him chained.

XLII

For thou hast alreadie done verie much for my soule O Lord; thou hast taken and held mee fast by the hand in all my dangers, and set mee gentlie againe in the way of thy will, with greater compassion then euer *Paul* did embrace *Eutychus*, and madst mee vnderstand thy will and purpose: Nay thou hast done more then that, for mee thinks thou hast both opened mine eies and the heauens all at once, that I should see the mightinesse of thy glorie, as I do at this present sensible feele the goodnesse of thy grace.

XLIII

Thou hast O Lord made mee se, I say, the mightinesse of that thy power, whereunto no mortall man can attaine without thee: for alas, should I poore fillie worne thinke, that I am more then I am, to go to seeke for that in the heauens which I cannot well see at my feete? the eies of my body be duskie & mistie, and the eies of my soule be much worse: but thou the mercifull Lord, delightest to bring light forth of darknesse for manifestation of thy power, euen thy blessed power.

XLIV And

XLIV.

And mens thoughts are maruellous vncertaine and wa-
uering; for the carthlie and corruptible bodie, dulleth and
maketh idle our spirits, and tieth and bindeth our senses fast
to the earth: so that without thee my gentle Lord, I can
hope for no light heere belowe, to know or discern any
thing aright: But Christ Iesus is the way, the truth life and
light, whose renewed obedience is still fragrant in thy pre-
sence; euen hee is my light and portion for euer.

XLV.

And by him most mercifull Lord, thou doest supplie my
wants, and ledest mee by the hand to see the counsels of
thy eternall wisdom, and hast heaued & violently mooued
my soule to make it capable, and sensible to feele thy light
and commiseration.

XLVI.

Wherefore O Lord touching my enemies and those who
haue wrongfully oppressed mee, and closed mee in much
obscuritie and blemish of estate; I do humblie and with all
my verie heart intreat thee for them, that thou please not to
blow vpon them the wind and blast of thy curse; but tarie
sweete Lord, if so it seeme good to thee, to see if thy patience
will bring them to do their duties: nay rather draw them O
Lord, to repent their causlesse wrongs orphanings and vi-
olent outrage that they haue committed against me.

XLVII.

And as for mee, though I bee couered ouer with their
wounds, and defamed with their iniurious dealings; yet had
I rather haue them subiect vnto thy mercie, then once to
feele thy iudgement; and desire of thee, if thou think good,
that their vnmercifulnesse vnto mee, might rather serue
to trie mee withall, then for their condemnation.

D

XLVIII. Thou

XLVIIJ.

Thou knowest O Lord my desires, & takest view of them out of my most secret priuities and thoughts, and that I neuer called on thee for vengeance for my receiued wrong : No no, the feelings of thy mercies vnto my vnworthy selfe, make mee deepe lie desire to bee farre from thinking of others smartes offered vnto me. Indeed most mercifull Lord, my vowes do importune nothing but thy mercies, and my thoughts are addrested vnto nothing but vnto peace, & reconciled brotherlie fellowship.

XLIX.

The verie end of all my desires O Lord (if thou please I report it) is, that I may passe my daies in seruing thee faithfully, and that thou wouldest grant mee thy holie house to dwell in, euen in the congregation of thine owne chosen wife and spouse the church; and that all the while I am separated from thee, and a great waie off from thy heauenly tabernacle, tied vnto the earth by reason of the counterpoise of this my bodie, I might vnite and tie all my thoughts vnto thee, & conforme my selfe wholie vnto thy most righteous will.

L.

Oh blessed habitation, that is able to couer mee from all worldlie passions, from all the lusts of the flesh and assaults of Satan ; for there O Lord thou art present with mee, and comest downe from the heauens to keepe companie with mee; and fillest mee with thy selfe that I might bee fenced against sinne, and this my carnall will, and conuerted into a heauenlie, liuing, and quickning spirit.

LI.

That I may once feele effectually thy marvellous works, comprehend thy mercies, and conceiue of thy power and almightines:

almightines : Reucalc therefore vnto thy seruant this thy will, & lay it vp in my heart, that I may there keepe it most deerelie, and in the midst of thy church may set vp an altar vnto thee, euen in my mouth, for an offering, vnder the vaile of thy most holie word.

LII.

And to this end O Lord, I beseech thee helpe mee continually: for as mine infirmitie striueth commonlie against mee, so also haue I neede of continuall helpe on euerie side: Therefore good Lord when thou hast comforted mee, doe still exercise mee and bee with mee, I beseech thee, and tary with mee; knead, mould, and frame this lumpe of earth, euen as thou wilt, to thine owne seruice and worship.

LIII.

And now my most mercifull Lord, hauing pleased thee, so as thou art reconciled with mee, and I with all mine heart resigned vnto thee, euen to doe thy will: what shall I neede to feare, seeing all the world doth dread and fall down before thee? that defendest thy seruants, and hast assured mee to watch still ouer mee euen night and daie, and keepe mee vnder the shadow of thine owne wings: thou wilt giue the angels charge ouer mee, that I hurt not my foote nor faint in my way, nor bee wearie in my iourney vnto thy holie hill.

LIIII.

Thou art the mightie defender of the poore and orphaned; and who is able to resist thy power? Thy forces O Lord are not armies of men, but Legions of Angels: thy ministers are not onelie Princes and Captaines, but thundrings, lightnings, and stormes: thy wrath is not blowes and hurts, but Earth-quakes, swallowing vp of Cities and drowning of Countries; so triumphant, victorious, and glorious, art thou in all thy waies.

L V.

But my Lord, because thou dost hold backe this thy redressing hand of power and maiestie; comfort me still with a sure hope that thou wilt not forsake me, and giue me such a measure of faith, as may lead mee vnto the. haue of thy promises, and therein compact mee as a stone well squared for the masters building, sited vpon *Mount Zion*, which shall neuer be remooued.

L V I.

And me thinks thou saiest vnto me continually, tarie a little, for the time is not yet come that I haue appointed, & in the meane while trust thou assuredly vnto my promises, and looke whatsoeuer wrong, disgrace or affliction, thou shalt beare, I will bee with thee, and giue thee strength to ouercom it: thou hauing learned *that all things worke together for the best, to them that loue mee.* I haue not laid thee in the fire to burne and consume thee, but to *fine* thee, and make thee orient in my sight, euen as the Diamond, by much and often rubbing is more beautifull.

L V I I.

Heereby my courage (O Lord) encreaseth, when I see my selfe thus seconded by thee; and this thy fauour and gentlenesse, doth more embolden mee vnto patience, then all the applause of the people, doth him that fighteth a combat, when he is most strong and lustie in fight, and seeth the victorie alreadie by his fainting aduersarie.

L V I I I.

Certainelie, I know the conscience of an innocent man, that is founded and grounded vpon thy grace (my Lord) is more stable and sure then all the greatest rockes, and cannot bee shaken or mooued by any wrong, or inflicted violence whatsoeuer: No no, that mans innocencie is not to be wounded,

wounded, with any, or all the practices of the vngodlie, who are forced in the end to retire all wearied, fainting and gasping for breath.

LIX.

O Lord their wofull plight ! they lie groueling vpon their bellies ; they bray, grinne, and mutine with verie anger, bereaued of all power ; for thou hast broken, both their armes, teeth, and their iawes ; and what not ? So that the onlie weapon left them, is euen a will to continue in euill : A thing so hatefull vnto thy diuine nature and maiestie. O *Ephraims* God ! that thou shouldest take all their iniuries as done vnto thy selfe, and so in thy iustice throw the mountaines vpon them, vnterlie to roote out the memorie, of such an vnmercifull, scoffing brood, from amongst men.

LX.

O Lord what a loue is this, when a father shall not spare his owne onelie sonne, but giue him to bee slaine and tortured, to redeeme the miserie of his slaue ! wherefore, O most louing holie one of old ; seeing that thou hast pleased to frame and traine mee vp with thine owne hand, bought me with thy blood, and purified mee by thy mercie ; forgiue euen now all my presumptuous offences, cancell the hand-writing of euidence against mee, purge my conscience that it accuse mee not ; and since I desire to forsake all the world to enioy thee, thy presence, and promises ; I do beseech thee reiect mee neuer, for then will the wicked say, *Where is his God, and the promise of his comming ?* and manie other preiudiciall blasphemous speeches, against thy name.

LXI.

O Lord I haue long since, and euen now doe sacrifice my heart, consecrate my affections, and deuote my thoughts vnto thee, violentlie plucking them out of the bottome of that euill heart of mine ; so that my onlie desire now is to
serue

serue thee faithfully with all my whole strength, my soule and spirit, and to loue my neighbour as my verie selfe. But as it is not possible to write any thing vpon writing tables, vnlesse that bee rubbed out, which was written before: Right so, (my mercifull God) vnlesse thou purge and wash this same old befoiled contagion of my heart, it is not possible to engraue thy word and will in it.

LXII.

Plucke vp therefore by the rootes those customary pollutions of my wicked vncleane course, and according to thy gracious promises, *Make me heare of ioy and gladnes of heart by earnest of thy spirit*: Assuring me that my request standeth among the Angels, tendered by the gronings of the comforter in the name of the Redeemer, and shall haue a gracious answer. Heare therefore O Lord, my groanes and sighes, which doe testifie thy goodnes, and doe publish thy mercies. Encrease my strength and courage, that I may straine my cries and euen mount vp vnto thee; and graciouslie incline vnto the same, that out of a chaunged heart, I may sing a new song of prayes vnto thee.

LXIII.

Satisfie me O Lord I beseech thee in casting downe all my sinnes vnder thy feete, that no eye may bee able to see them by piercing through the same: for I doe not onely blush to think vpon them, but euen hate my selfe for committing them: The remembrance thereof grieueth me; the times that I took very vngrationously therein, be as a very vomit vnto my soule, and my thoughts are forewounded with the heauie representation thereof.

LXIIII.

Pardon and deliuer me therefore, mercifull Lord, who through frailty haue yeelded my selfe vnto the bondage of sinne, and with the onely twincke of thine eie my manacles shall

shall flye from my wrests. For when I poore sinner shal once fall downe and lift vp my thoughts heauie and sad before thee, thou doest pittie me, heare and accomplish all my desires, and makest me enioy whatsoeuer I aske: For what is thy delight? *But to fill the hungry with good things.*

LXV.

But herein I faile wofully, not for that thou changest thine ancient pittie and purpose, but because I my selfe do keepe no couenant with thee. No no, I doe not that which I might verie well doe, to keepe in the sweet warme worke of grace begunne in my heart, and affoorded vnto mee: whereupon thou mercifully Lord, art euen forced to let me feelee the want of the comfort I had, and so I mournfullie and with bathfulnes returne vnto thee, as the tiwant of the schoole doth to be billed at vpon his returne.

LXVI.

For alasse, my most mercifull Lord, as I haue said before, so againe and againe I testifie: It is my selfe that am an open enemy to my selfe, by my fraile wandring, vanities and vnstable hart, that in thy very care thou takest mee vppe and correctest me in the open schoole, by disgrace thereof seeking to worke compunction, filiall feare and a more faithfull returne vnto thee my very sweet heart, and to thy holy schoole. But alas I am still weake and wa- uering, so that if thou shouldest heare my request and for- giue me when I aske pardone, without correction; alasse let all men iudge what this is else but to pray thee giue mee leaue to continue in sinne still Alas my Lord, my holy one, thou knowest with what greefe I set down this censure vpon my selfe and others; but I dare not but doe it faithfullie, be- cause I write vnto thee in the spirit of the second righteous Adam, and leaue vnto thee all redresse and pittie, euen in the shade of death: for thou wilt doe it in time vnto such as are griued with their frailties.

And

LXVII.

And therefore my mercifull Lord let not mee be shaken with the rods of thy schoole and academy: but giue mee to reioice in all the stripes of my strayings, yea euen in the changes of my changes, which will keepe mee sweete and acceptable, by the often scowring and purging of that inherent corruption, which is diffused and dispersed through my verie marrowe.

LXVIII.

For otherwise running astray still in a sinfull secure dangerous peace of my affections (such as the world only hath) I shall grow like a puddle, infected with manie foule stremes and stinkes, in thy sacred nostrils: afflict mee therefore my gentle Lord, *hold mee fast behind and before, and lay thy hand vpon mee*, euen with all my verie heart; for that which thy afflictions take from mee, is nothing but my vanities, and workes of sin and Satan: for the nakeder I am before thee, the more beautifull euer, my gracious Lord.

LXIX.

So that whatsoeuer thou laiest vpon mee, it is onely to make easie the way vnto thy holie hill, thereto receiue sanctification and holy moderation in all my conuersation: for thou knowest both the daies and liues of all those that depend vpon thee, and wilt guide them in thy waie, & giue vnto them whatsoeuer is needfull: they shall lacke no good thing, but possesse all peace, plenty and ioy in their daies.

LXX.

For I know that all thy afflictions, as those same happie rodde of thy schoole, they are euer in thy owne most mercifull hands, and measured in all pittifull moderation, both in quantitie, qualitie, and continuance of time: for quantitie, thou propinest to each of thy poore wounded seruants,

a cuppe and portion conuenient for his brusing and incurable discaſe, *whereunto no man can applie a plaſter but onelie thou the Lord alone.* And as for qualitie; phyſicke muſt be a little bitter or elſe it is of no worth; yet therefore doeſt thou temper it with the blood of the immaculate lambe, the moſt happie Redeemer of the world, to make it both ſettle, nourish, and heale the poore wounded creature.

LXXI.

And as for time, thou giueſt but daies of triall and affliction, & houres of tentation according to thy good pleaſure: and euen in this ſmal induring, neuer any Goldſmith did ſo watch ouer his gold in the fire that it waſted not, as thou tendeſt vpon thy children, that in due ſeaſon thou mighteſt draw them out. O that ſame ſweete zealous rebuke of the Lord Ieſus vnto Satan! *Is not this a brand taken out of the fire? the Lord rebuke thee Satan, euen the Lord that haſt choſen Ieruſalem rebuke thee.*

LXXII.

Thou haſt mercifull Lord made it knowne vnto me, that thy ſeruant *laacob* wreſtled with thee, no longer then vnto the dawning of the day; and that thereby I may be aſſured my troubles haue an appointed time for reſt, *that weeping may abide in the evening, but ioy commeth in the morning: though Shadrach Meſhach and Abednego be caſt into the fire, an Angel of thine owne preſence ſhall goe with them, and releene them in due time:* So that neither fire nor floodes ſhall harme thy afflicted ones, whom thou haſt called by their names.

LXXIII.

For whatſoeuer thou moſt mercifull Lord, doeſt exerciſe thy children withall, it is but to make them know that their bleſſednes is prepared in an other place, and laide vp for them from eternitie: *And no man ſhall take them out of the*

Lambes bands; for thou Lord who gauest them vnto him art greater then all; and therefore in those same very times, that thou goest away and leauest them to sorrow, yet they shall possesse the inheritance whose riches is infinite : An inheritance which beeing diuided amongst all the children, will continue sound and whole for euer and euer, whose parts shall be as great as the whole inheritance.

LXXIV.

Make vs strong therefore O Lord, and in admiration of such a high and pretious price, to scorne all the vaine things in the world; all the countenances of men, and the vttermost rage of persecuting tyrants : For let *Peter*, who denied thee by occasion of a weake woman, haue thy presence with him, and he will auowe boldly, the crucified Lambe before those who put him to death; so Lord shew vs the light of thy countenance, and no alteration shall dismaie vs.

LXXV.

Oh what a spectacle hast thou made for mine eyes to behold ! nay, I am now so assured of thy mercies, and comforted by reason of the care I see thou hast of mee; as, though I should see the greatest Armie that possible may be prepared, yet would I not be afraid, but stand still vpon the vnchangeable written word, and my owne happie experience of thy truth, power, and promises, which are euer yea, and amen.

LXXVI.

O Lord couer mee vnder the grace and fauour of Christ Iesus; make his mercies my buckler and my shield, that I may learne and follow his steppes, and hope in nothing but thy gracious goodnesse, springing afresh out of his continually renewed and fragrant obedience, still orient in thy glorious face; that I may be euer zealous of his will, whereby the dropping and sweating faintings of my afflictions,
may

may prepare and establish mee, in the whole accomplishment of my sanctification.

LXXVII.

For the knowledge and obedience of thy will, my Lord, is all my verie whole desire, and the thing which must lead me, and guide me, through the windings and turnings of the labyrinth of this mortallitie; for this same verie obedience of thy will, is the verie path-way vnto euerlasting life, which I so incessantlie gape and wish for.

LXXVIII.

Reueale vnto mee therefore this thy will, and laie it vp in my soule, that I may there keepe it most deerlie, and in the midst of the congregation, I may speake of thy goodness and righteousness by an open changed and renewed conuersation; rendring all holie acknowledgements of thanks and praises vnto thy name, and thereby bring many children vnto thee, to which onelic end I desire to liue.

LXXIX.

I know O Lord, that death is the penaltie of originall sinne and disobedience: but since I am now planting a garden for thy delight, *for thou saiest, thy heart shall reioice when my mouth speaketh righteous things:* spare mee therefore my God, suffer me not to go downe all belowe, but euen at the mouth of darkenes and death, plucke mee out of danger; & mercifull Lord bee content, with my humble abashed and melting heart, without imposing penaltie for my deserued thraldome.

LXXX.

Hear therefore O Lord my sighes, and take in good part my broken voice, which testifieth thy euerlasting and vnchangeable mercies: and since thine care is neuer shut vnto those that call vpon thee sincerelie, & seeke thy face mourninglie,

ninglie, encline the same thy amiable face and countenance vnto mee : for all sorts of felicities follow thy presence continualie; afford the same vnto me my deere God, euen vnto this wounded heart of mine, and say and speake peace vnto mee : behold, I am readie to seeke thy face.

LXXXI.

O Lord, thou hast promised this mercie of thine, & how often hast thou from thy pittie sustained mee, when I haue spoken neuer a word vnto thee ? by hearing my secret thoughts or rather the sighing desires of the spirite, calling vpon thee for grace and strength that I might be deliuered : How manie perils haue I palled, when I did not so much as regard thee, in the violent rage and sway of my miserable youth, euen by thine owne gentlenesse and care ouer me ?

LXXXII.

For since thou art that vncreated word, which hath made all things which doe a parte of thy will, and thy will is a part of thy selfe : doth it not represent it selfe vnto mee as thy face, in such beautifull and excellent lineaments of diuinitie in the heauens and earth, as shine most brightlie in euerie part thereof, especialie in the places of thy pure worship ?

LXXXIII.

Alas what daie, time, or instant of my life, should I cease to bewaile and sorrow for my finnes, which haue so much estranged mee from thy grace, fauour, and familiaritie, which the humble and meeke sorte haue with thee their God ? whose armes are displayed still, and euer calling, *Come, see and taste your rest, and be wearie of your fruitles toiles* : and when euer thou pleasest to depart, to take view of our sorrow and seeking care after thee; thou doest still by the extent of thy wings, by a secret instinct of grace, to follow thee with our eies, calling come, come, and see.

LXXXIV. O

Adams Garden.

LXXXIV.

O Lord my God, which from the beginning hast reached out this carefull hand of thine vnto the afflicted, which hast alwaies gathered into thy armes the oppressed, & comforted the iust vniustlie vexed; grant me O Lord both strength and courage, that I may take my spirits againe vnto mee, which are halfe in a dead sleepe and slumber, by the continuall distractions and vnprofitable cogitations, which my long exile and banishment from my cōtrie (where I was able to haue done thee some little seruice, and shew loue vnto my neibours) hath made vsuall vnto mee.

LXXXV.

Grant mercifull Lord, that I may be cheered to glorifie thee with all my heart and spirite, & strangle by the strength of thy voice, the blasphemies and vnrest of the wicked, who goe about to defame thine honour, and make a net for my soule, by speaking euill of thy equall, righteous, and most gentle yoake; and not beeing able to reach vnto thee, yet go about violentlie to rush vpon those thy poore afflicted ones, who desire to liue peaceable, & serue thee faithfully.

LXXXVI.

Oh what rancome shall I offer vnto thee for my election (whereby I haue assurance of a more quiet peaceable dwelling hereafter.) Alas, I confesse to my great griefe I haue not one good worke, neither cleane thought, but all adulterated and defiled with inherent vnrighteousnes, concupiscence, ignorance, and with the contagion of a long audacious prouocation, by open transgression in thy glorious presence: Shall I offer vnto thee the treasures of the earth? no, hell is full of them. No no my mercifull Lord, I faithfullie beleue thou thy selfe wilt bee the price of my redemption: *Thou wilt deliuer thine owne bodie, to rancome thy seruant.*

LXXXVII. Thou

Adams Garden.

LXXXVII.

Thou wilt put vpon thee and cloath thy selfe with the
colours of death, to giue mee the state of immortallitie;
for certaintie whereof, thou sustainedst thy hell heere, thy
fathers wrath, agonies and bloudie sweate, that I
might appeare in thy presence blamelesse
and without spot, to the praise of
thy euerlasting grace, for
euermore Amen.

